1:Heckewelder M-5 (ca. 1800)1819
NM7 Delaware NM7

The tilling of the ground at home, getting of the fire wood, and pounding of corn in mortars, is frequently done by female parties, much in the manner of those husking, quilting and other *frolics* (as they are called,) which are so common in some parts of the United States, particularly to the eastward. The labour is thus quickly and easily performed; when it is over, and sometimes in intervals, they sit down to enjoy themselves by feasting on some good victuals, prepared for them by the person or family for whom they work, and which the man has taken care to provide before hand from the woods; for this is considered a principal part of the business, as there are generally more or less of the females assembled who have not, perhaps for a long time, tasted a morsel of meat, being either widows, or orphans, or otherwise in straitened circumstances. Even the chat which passes during their joint labours is highly diverting to them, and so they seek to be employed in this way as long as they can, by going round to all those in the village who have ground to till.

When the harvest is in, which generally happens by the end of September, the women have little else to do than to prepare the daily victuals, and get fire wood, until the latter end of February or beginning of March, as the season is more or less backward, when they go to their sugar camps, where they extract sugar from the maple tree. The men having built or repaired their temporary cabin, and made all the troughs of various sizes, the women commence making sugar, while the men are looking out for meat, at this time generally fat bears, which are still in their winter quarters. When at home, they will occasionally assist their wives in gathering the sap, and watch the kettles in their absence, that the syrup may not boil over.

A man who wishes his wife to be with him while he is out hunting in the woods, needs only tell her, that on such a day they will go to such a place, where he will

l:Heckewelder M-5 (ca. 1800)1819
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422 cat, kitten and little chicken. Parents make presents
[431] to their children, and they in return to their parents. A father will sometimes ask his wife or one of his children for the loan of his horse to go out a hunting. For a litter of kittens or brood of chickens, there are often as many different owners as there are individual animals. In purchasing a hen with her brood, one frequently has to deal for it with several children. Thus, while
[421] the principle of community of goods prevails in the state, the rights of property are acknowledged among the members of a family. This is attended with a very good effect; for by this means every living creature is properly taken care of. It also promotes liberality among the children, which becomes a habit with them by the time they are grown up.

593 An Indian loves to see his wife well clothed, which is a proof that he is fond of her; at least, it is so considered. While his wife is bartering the skins and peltry he has taken in his hunt, he will seat himself at some distance, to observe her choice, and how she and the traders agree together. When she finds an article which she thinks will suit or please her husband, she never fails to purchase it for him; she tells him that it is *her* choice, and he is never dissatisfied.

The more a man does for his wife, the more he is esteemed, particularly by the women, who will say: "This
[517 man surely loves his wife." Some men at their leisure
322] hours make bowls and ladles, which, when finished, are at their wives' disposal.

593 If a sick or pregnant woman longs for any article of
843 food, be it what it may, and however difficult to be procured, the husband immediately sets out to endeavour to get it. I have known a man to go forty or fifty miles for a mess of cranberries to satisfy his wife's longing. In the year 1762, I was witness to a remarkable instance of the disposition of Indians to indulge their wives. There was a famine in the land, and a sick Indian woman ex-

2;Newcomb E-4, 5 (1951-1952) 1956
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*177 178 S27

are of considerable importance to Cherokee-Delaware Pan-Indianism. They not only serve as a common meeting ground for Indians, but their effect reinforces membership and consciousness of membership in Indian society.

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Contrary to what I had supposed, social clubs of various types were not an important factor in the development of Pan-Indianism among the Cherokee-Delawares. Not one person was ever found who belonged to any national Indian organization, such as the National Congress of American Indians. In fact, many people professed complete ignorance of such organizations. For this reason these formal Indian groups, which in a sense may be said to be lobbying for Indianism, have been disregarded here. In passing, it might be noted that these organizations are possibly some sort of concrete expression of this acculturative trend among other Indian groups. Informal social clubs have some bearing upon Cherokee-Delaware Pan-Indianism. A number of women at one time belonged to the Indian Women's Club, an intertribal extension club of Washington County, which holds monthly meetings, has rummage sales, luncheons, and the like. Significantly, proceeds of one rummage sale were sent to the Navaho. Membership in this organization has declined since the war and none of the women interviewed belonged to it. It should be emphasized that this organization was Indian in character and not tribal. There has never been a men's club.

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Extratribal marriage is an important factor in Cherokee-Delaware Pan-Indianism and assimilation. The Cherokee-Delawares are at the present time tribally exogamous. The youngest all-Delaware marriage I could find was between a man of thirty-eight and a woman of thirty-five, and this seems to have been somewhat exceptional. Only three living couples were found in which both partners claimed to be entirely Delaware, although a number of old widows and widowers had had Delaware spouses. Marriage to Indians of other tribes is the usual custom, but marriage to whites is not uncommon. Cherokee-Delawares have married Comanches, Senecas, Shawnees, Cherokees, Creeks, Yuchis, Peorias, and undoubtedly Indians of other tribes. How the Indian parents in these mixed marriages classify their children is indicative of the feelings about Pan-Indianism. If parents are questioned about tribal affiliation of their children, they may simply reply without much thought, "Indian," or with a little thought they may say, "Yuchi-Creek-Delaware," or something similarly artificial. Occasionally, they will skirt the question by giving the tribe in which the children are enrolled by the government. The wholesale marriage of the younger generation of Delawares to Indians of other tribes must be considered an important influence in the growth of Pan-Indianism. On the other hand, the marriage of Delawares to whites naturally, perhaps inevitably, results in further culture loss and completed assimilation. This would be particularly true of the individual who marries a white person and moves to an all-white community. Those individuals who marry whites but remain in an Indian community have, of course, a much better opportunity to retain Indian ways, and white marriage partners may become participants in Indian

painted a different color on each side, were thrown up and caught, the goal being to get as many of a particular color as possible; and another in which an object was hidden under one of several moccasins and the players attempted to guess which one it was under (Denny, p.265; Brinton, 1888, p.40; Loskiel, p.105). The vigorous dances engaged in by the Delaware were also noted although no early writer mentions (as Zeisberger, writing in the eighteenth century does) that dances were held most evenings that the men were not out hunting (Penn, p.38; Zeisberger, 1870, p.90). Later writers all agree that the Delaware were a sociable people given to frequent visiting and communal games and dances (Zeisberger, 1870, p.87; Heckewelder, 1881, pp.101-3 and 149).

This may be the most suitable place to mention the dogs kept by the Delaware since it seems most likely that they were kept merely as pets. Their remains have not been found in great abundance and in most cases where they were found they appear to have been deliberately buried. There is only one instance where there is some question whether the animal had been used as a sacrifice (Skinner, 1915, p.48; Heye, p.59).

At the time of contact, the Lenape were living in villages composed of several groups of families in the summer and hunting in single family groups in winter. The associations of families constituted bands, the names of which generally had some reference to the territory which they occupied.[10] In the eighteenth century Heckewelder reported a double division of the tribe into three sub-tribes, called Unami, Unalachtigo and Munsee, and into three genealogical "totems" which I will call phratries. The phratries were named Turtle, Turkey and Wolf, and Heckewelder equated them with the sub-tribes. He believed that the divisions had existed in the contact period also (Heckewelder, 1881, pp.51-2). Morgan, in the late nineteenth century, found that the Munsee, who are generally called the "Wolf Tribe", actually had members belonging to all three phratries, and Harrington found the same situation in the twentieth century (Morgan, 1912, p.177; Harrington, 1913, p.209). The Munsee had a tradition, however, that the three phratries formerly occupied separate villages.

Both Harrington and Morgan found the modern Delaware phratries divided into matrilineal clans, the names of which were not totemic (Harrington, p.210; Morgan, 1912, p.177). The only evidence of totemic beliefs is a vague association between the turtle phratry and the mythical turtle in the creation myth and, of course, the phratry names themselves. The only evidence for the regulation of marriage by any social unit is found in Zeisberger who says that no Indian will marry within his own tribe as he considers himself too closely related to the other individuals in it. But his use of the word "tribe" is not clear so that the problem of which